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INTERNATIONAL BIBLE STUDY.

June 6, 1886.——*John* 6 : 22-40.

See last Guardian.

June 13.——,,——*John* 7 : 37-52.

IT was the last day of the Feast of Tabernacles, (month of October) and Jesus, taking a prominent position in the temple, lifted up his voice so as to be heard by the great throng of people, saying ; "If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." To admit the river of the water of life to our heart, is to give it a passage through our heart into other hearts. The grace that bringeth salvation bringeth it to all men. "The water that I shall give shall be in him a well of water (fountain) springing up to everlasting life." What a challenge this to all mankind : if any man thirst, let him come to me and drink and be satisfied and become a garden with streams flowing north, south, east and west, through the desert of the world. Our Lord makes it evident at once that his language is spiritual, by substituting "he that believeth" for he that thirsteth. "As the Scripture hath said." Where has the Scripture said this ? In Proverbs 4 : 20-23 we have a passage that tallies with this : "My son, attend to my words ; keep them in the midst of thine heart ; for they are life to those that find them ; keep thy heart with all diligence, for out of it are the issues of life." The issues of life are just the streams of living water. Or Jesus may have referred to the streams that Ezekiel saw (in vision) issing from the temple of the future, deepening as they flowed, which John in the Apocalypse identifies with the New Jerusalem. The Christian is the temple of God. Saul of Tarsus believed on Jesus of Nazareth, and there are, at this day, in different parts of the world, Mississippis of spiritual influence with numerous trees of life on their banks, the effect of his life and writings.

"But this spake he of the Spirit which they that believed on him should receive ; for the Spirit was not yet given ; because Jesus was not yet glorified." The Spirit of God is thus identified with the river of the water of life. He was not yet given, only partially, because he is the Spirit of truth, operating by means of the truth, and the truth relating to man's redemption was defective until Christ by his crucifixion, resurrection and ascension had furnished the perfect instrument for the Spirit of God to work with. "I have a baptism to be baptized with" said Jesus, "and how am I straitened until it be accomplished." God glorified his Son by exalting him to his own right hand in heaven, and the convicted sinner glorifies him by cheerfully recognizing him at the right hand of the majesty on high. "He shall glorify me," said Jesus of the Spirit ; "for he shall take of mine and show it unto you." The Spirit reveals Christ. The disciples, on the day of Pentecost, began truly to know him, after the misapprehensions of $3\frac{1}{2}$ years when they had walked with them. The Spirit of God has been a conspicuous factor in the work of redemption, since the fall of Adam and Eve : but neither He himself could be rightly known, nor could He make Christ known effectively, under the former dispensation. When Jesus had taken his place at the right hand of God, the promise of the Spirit given by Joel, could now be fulfilled.

Some of the multitude, hearing these words, felt convinced that Jesus must be the prophet of whom Moses had spoken about in Deut. 18. Others averred boldly, that this could only be the Christ. Others again could not reconcile this with the fact that Jesus was a Galilean, instead of a Bethlehemite. And there were some there who would have seized him ; but several circumstances combined to hinder them in this. Some who were specially despatched by the chief-priests and Pharisees, came reporting that they had been awe-struck in his presence : Never man spake as this man. The Pharisees was much annoyed, and thought to humiliate them by pointing out that none of the rulers, none of the Pharisees had believed on him. It was time enough for common people to regard him as commissioned of heaven, when some of the clergy and of the higher class of citizens, should believe on him. This is a rule that is widely accepted in society ; especially where there is an established Church, the great majority think themselves discharged from all obligation to enquire about this or that article of faith. The State settles the civic law for us, and the Church religious duty. "This multitude who know not the law are accursed." The curse of invincible ignorance rests upon them, and their only hope is in doing as their betters tell them.

Nicodemus was a little troubled when he heard them say, Have any of the rulers or Pharisees believed on him ? He remembered his visit to Jesus by night and what Jesus had told him of the new birth. So he says, Doth our law judge any man, before it hear him and know what he doeth ? Should he not be invited to appear before us and state his claims to be received as a messenger from God ? They simply reply : Art thou also of Galilee? This was intended to be awfully cutting. As though God would consult their prejudices in the appointment of the Messiah.

It is no great matter to live lovingly with good-natured, humble, and meek persons ; but he who can do so with the froward, wilful, ignorant, peevish, and perverse, hath true charity.—Kempis.

WEEKLY REVIEW.

—CHRISTENDOM owes far more than it is aware of to the command, in the very forefront of Scripture, at the very first mention of marriage, that "a man shall leave his father and his mother and shall cleave unto his wife." We have only to consider the effect of the contrary principle in Hinduism, to perceive that this command has been of unspeakable value to those who have had the guidance of the Old and New Testament. The meaning of it is that a man's wife shall have the paramount claim upon him. It is a mistake to imagine that the parents lose any thing by this arrangement. In Hinduism we find that the pre-eminence given to the bond which unites the son to his parents has quite as often the effect of keeping the former in a state of dependence and unduly protracting the parental obligation. Apart from experience, a very little reflection will show that God's arrangement is the true one. The mother who has reared her child and done her best to concentrate its affections upon herself, cannot bear to see another woman, a stranger, (especially if a child) brought in to divide with her the empire she has secured over her son's affections. An equilateral triangle is out of the case here. The demon of envy enters in and makes a hell of home. To escape this curse, the son has to let his wife descend to the condition of a slave, and teach her to be content with such crumbs of kindness as may fall from the table where he sits with his parents. Connubial bliss, in the sense designed by God, becomes a rarity indeed. But this is not the worst result of the wrong system. It hinders the development of a true spirit of independence. Young men, continuing to reside with their parents, feel that a good measure of the responsibility for their support rests with their parents. If the marriage-tie were understood to be paramount, the son would feel that the responsibility was with himself ; his energies would be tasked ; he would learn to carve out his own fortunes independently of others. The inability to think, decide and act for oneself, so conspicuous in this country as compared with Europe and America, is very much owing to this wrong principle.

—THE following from the *Indian Churchman* is interesting and suggestive :—

We are not quite so woefully ignorant as not to be well aware that Protestant opposition to Catholic truths, and Catholic opposition to Roman errors are not one and the same thing. Objection to the peculiar eccentricities of modern Romish teaching and practice, no more de-catholicizes an Anglican, than it makes a Protestant Dissenter of a member of the Greek Church. The Greek Church does not "submit to the Pope." Is it, then Protestant ?" Certain of the enemies of the

Church are for ever asserting that the Anglican Communion is no part of the Catholic Church; we presume on the ground that where it is impossible to support a statement by even a single proof, reiteration is the only things to fall back upon. But, as we have once or twice hinted before, historical facts are stubborn things, and with such persons doubtless the wish that we were not Catholics, and had no priests, and no valid sacraments, is father to the thought that we are bound both to deny our position and to surrender our rights. It is possible for some people, if they persistently set themselves to the task, to persuade themselves that white is black.

We see the difference between the Protestant and the (Anglican) Catholic. What the Protestant opposes is truth, what the Catholic opposes is error. To say that the Anglican church is not Catholic is to prove the speaker an enemy of the church. For our part we have not the slightest desire to annex this word Catholic. The only thing we know that is altogether Catholic is sin, which has also the advantage of an immense antiquity. Our Lord warned his disciples against a certain broad road in which many were tramping, and recommended a narrow gate in which very few would enter. There seems to us something very pitiful in this contest for the word Catholic. The Romanists deny that the Anglicans have any claim to it, deny even that they have any part or lot in the true church, and re-ordain their priests when they come over to them, and require all that want to get saved to quit the Church of England and flee to the ark of Rome. Such is the return for all the laudations of the Catholic church, and servile imitations of it. The Catholic church is not once mentioned in Scripture! The word Catholic has no place there. But if any man have not the spirit of Christ he is none of his.

—HOLINESS papers and holiness preachers have done a great deal of good to the church of these days, and there are thousands of persons—the writer included—who have received great blessing and a wonderful uplift by having their attention directed to the privileges of the believer. It is nevertheless possible that in dwelling too exclusively upon the important blessing referred to, there may be a neglect of much that is taught in the Scriptures. It is wonderful how comprehensive the epistles are. Each of them may have some distinguishing theme, it none the less brings forward a great variety of considerations and aspects of truth, and we do not honour the Scriptures if we do not give our best attention to each of these presentations of truth. "Sanctify them through the truth; thy word is truth," says Christ. If one word may be designated a favourite word in the New Testament it is the word "truth." A glance at the Concordance will show that it is used much more abundantly than the word holiness. John is never tired of ringing the changes on this word. Christ being the centre and the believer the circumference, truth commands all the lines that can be drawn from the centre to the circumference. Almost every epistle takes us through the various relations in which we stand to our fellowmen, and shows us the duties arising out of these relations. It would be well if preachers and teachers would go through an epistle, and show successively the manifold aspects of truth there presented. Have you faith, precious faith? And to your faith *virtue*. Give yourself to the exposition and enforcement of the grace thus designated. Have you virtue? Add to your virtue *knowledge*. Seek to be filled and to get your hearers filled with the knowledge of His will, and the knowledge of Satan's devices. To knowledge add *temperance* and so on through *patience, godliness, brotherly-kindness* and *charity*, and then retrace your way, with all diligence, keeping up the communication between faith and love. Look through the epistles and you will find that they all teach this same lesson of manifold manifestation of the truth in the life. In the Epistle of Paul to Titus, servants, and all others who are in positions of subordination, clerks, operatives, in fact, almost all society, are shown how they may adorn the doctrine of God our Saviour in all things; and how is it? Let us observe it well:

"Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things."

They adorn the doctrine of Christ by doing heartily and faithfully, with sacrifice of their own convenience, with self-abnegation, for Christ's sake, the duties of their position so as to be model servants or model clerks, irreproachable. Their piety appears in that. Their masters may be heathen and may be severe and inconsiderate; none the less they are to serve Christ by their faithful performance of the duties of their position. We give this one illustration, but it may serve to check the idea that some have of holiness, as though it were a something specially for fellowship meetings and Christian conferences.

—ANOTHER case of suicide, to be added to the long list of victims of the military crotchet that keeps the soldier all the time supplied with ammunition, is reported this week from Colaba where an artilleryman "a quiet and steady man" shot himself, after having spent some hours in that disreputable quarter, Camatipoora. He had received his pay that forenoon.

—A FRIEND informs us that the Rev. G. O. Barnes, the Kentucky Evangelist, was lately at Sydney, where he and his family were confirmed by the Bishop. We noticed some time ago his "*Eureka!*" in which he announced that he had at length discovered the true Church of Christ in the Church of England. The clergy of that church, however, were not willing to receive him, for some reason. We are glad, for his sake, that he is at length within the ark. He was to visit New Zealand and then proceed to San Francisco.

—WITH reference to the case narrated under the heading of "An Experience" in our correspondence columns, we remark that as a pillar is no stronger than its weakest part, so is it with the Christian. If a man has some conspicuous failing and he comes to Christ to save him, we may expect to see him saved from that failing. Any thing else is not worthy the name of salvation. To save us at those points where we are little tempted, and not at the point when we are powerfully tempted, *is not salvation*. We fear that the doctrine of *entire sanctification* will appear contemptible in the eyes of many, if the condition of its continuance be that the strong temptation shall not present itself. So far as we understand the case brought before us by our correspondent, the party referred to was in the 7th chapter of Romans and never got into the liberty of the 8th. His reliance was upon his own efforts and self-discipline, upon his improved heart, and not simply and solely upon the grace of Christ. What the law, or the appeal to the principle of obedience, cannot do, the Spirit of life in Christ Jesus can and does accomplish. But there must be the entire abandonment of self, the recognition of the fact that we have no might to cope with the temptation ourselves, and the reliance transferred entirely to Christ, and then the victory comes. The power of the adversary is not in the temptation, but in leading the tempted man to think that the combat is between him and his enemy; in other words, the adversar triumphs by hindering the man from looking simply to Jesus. What took place when the temptation came, was this: the man remembered how constantly he had fallen before this temptation, and a feeling of fear entered him, and this fear is a token that he lacked the needed faith, and so his fall became certain. We heard of a man who was subject to a powerful temptation, against which he armed himself with all the strength of his nature, and finally, on his knees, asked God to damn him forever, if he again yielded; yet, when the temptation came again, he yielded. The root of this matter is that Christians are imperfectly instructed with regard to the nature of salvation. The part of it which relates to the forgiveness of sin they understand; but that which relates to "Christ in us" they do not. The person whose experience is delineated in Rom. 7 saw the requirements of God to be holy and just and good, and he had an ardent desire to be conformed to them, and flattered himself that a heart which could appreciate their excellence ought to be able to resist whatever made war upon them; but his heart constantly betrayed him and brought him to the verge of despair. The law, the principle of authority, may show us what is right, but cannot give the strength to do it. The gracious word of him who said, Stretch forth thy hand, Arise and walk, I will, be thou clean, this alone gives life and victory. Blessed, indeed, is the man who endureth temptation (trial;) he is one who—when tested—does not yield.

—DR. MOORE, Surgeon General, Bombay, thinks we are wrong in saying that his views regarding the habitual use of wine and spirits were opposed to those of Sir Henry Thompson, and tells us that he said nothing (in the letter referred to by us) about the use of alcohol. We are sorry to have misunderstood Dr. Moore, and gladly print the note he sends us. He classed champagne and whiskey among the things that are good in moderation, and we supposed that this conflicted with Sir Henry Thompson's opinion that "the habitual use of wine, beer or spirits is a dietetic error, say, for 19 persons out of 20."

—WE have seen a letter from Mrs. Goodwin, widow of Rev. Frank Goodwin of the S. India Conference. She writes from E. 55th St., New York, March 8, 1886. She says:—

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I was surprised, under the circumstances, that the Conference should send me such a liberal allowance. God only knows how grateful I am when I read a few weeks since of the S. S. children of Bombay, foregoing the pleasure of a Christmas festival, for the sake of giving that amount to the Fund for Widows and Orphans. It makes me feel keenly that the gift is a sacred one, and as such I accept it before God." She adds: "I am temporarily engaged, for a few weeks only, at copying. I have nothing permanent in view."

Sister Goodwin is one of those that the apostle Paul calls "widows indeed."

—THE Parsees in the world number about 100,000, being, in proportion to the rest of mankind, as 1 to 15,000, yet they have a religion all to themselves, which they declare to be the truth, but in which they allow no outsider to participate. Yet one of the most accomplished of their number tells us that "scarcely ten *per cent.* of intelligent Zoroastrians in Bombay understand the tenets of their religion, and scarcely twenty *per cent.* care to." The intelligent Zoroastrians must be a minority of the whole, and if scarcely ten per cent. of this minority understand the tenets of their religion, the percentage on the whole is very small indeed. By the tenets of a religion we understand the articles of faith, and it is sad to think of a body of men characterized by intelligence and energy, professing to believe in articles that they know nothing about. As a matter of fact Parsees may believe what they like if they only observe certain forms and ceremonies.

—A FRIEND writes from *Jubbulpore, May 28th* :—

"You will be glad to hear that there is a revival going on in the Wesleyan Church here. The Holy Spirit of God is drawing men to Jesus night after night. Rev. Messrs. Parson and Newbold and Capt. Leader, 2nd Madras Infantry, conduct the services. The Lord Jesus Christ is manifesting His love in saving souls here—May I again bring to the notice of Christians in India the spiritual needs of soldiers in this country. In Saugor, at the present time, there is a high-church Chaplain, and the Nonconformists are attended to by the Swedish missionary, who has, however, his own work to look after. There are between 30 and 40 Nonconformists there, and there is only one service a week for them, viz. parade service on Sunday morning."

—WE are glad to hear from the Rev. Dr. Bissell, who left Bombay March 6th for America. He arrived in New York just in time to see his son, the Rev. Arthur Bissell who, with Mrs. B. was just on the point of leaving for Maui, Sandwich Islands. Mrs. A. Bissell had much improved in health, but it was not thought desirable that she should return to India. Dr. Bissell's health had greatly improved on the voyage home. He hopes to be in India again before the end of the year.

—A CORRESPONDENT calls our attention to the heading of an article in last week's *Dnyanodaya* : "Devi Shri Victoria." The word *Devi* means a goddess and he thinks the word should not be applied to Her Majesty the Queen. Of course, our contemporary never meant to call Her Majesty a goddess, and must have used the word in a subordinate sense. But we fear that all who read it will not so understand it.

—IN the same number of the *Dnyanodaya* is an interesting account, by the English editor, of a people inhabiting the Ghauts, called the Jangams. They are found to the south of Mahableshwar, are Lingayets, and claim to be above Brahmins.

—THE *Free Church Record* for May contains a letter from the Hon. I. Keith-Falconer, Aden, reporting favourably concerning the openings in that place and neighbourhood. He had been visiting el-Hauta, the capital of Lahj. He finds no difficulty in circulating the Gospels in Arabic.

—CAPT. PASSY, Hon. Sec., of the Eur. Pensioners' and Widows' Home, solicits aid for that excellent institution.

NOTICES OF BOOKS AND REPORTS.

"*Dr. Cullis and his Work.* Twenty years of Blessing in answer to Prayer. A History of the Hospitals, Schools, Orphanages, Churches and Missions raised up and supported by the hand of the Lord through the faith and labours of Charles Cullis, M. D., of Boston, U. S. America." Edited by Rev. W. H. Daniels. 364 pp. Willard Tract Repository. We are very glad indeed to receive this beautiful volume containing the record of one of the most useful men of our day, a man who remarkably illustrates the word of Christ: If any man thirst, let him come unto me and drink and from him shall flow rivers of living water. The most interesting feature in this book is the story of the way in which this earnest layman obtained so great faith. We can at present do no more than mention its publication, and notify our readers that it is to be had at the Willard Branch Repository, Faith Mission House, Grant Road, Bombay.

Report of the Woman's Foreign Missionary Society's work connected with the North India Conference of the M. E. Church. There are thirty-three ladies in charge of the different stations and spheres of work reported on in this pamphlet. Of these 16 are married ladies, wives of missionaries and 17 single ladies, two of whom are M. D.'s. These ladies meet annually in a Conference of their own, review the work of the past year and make arrangements for the coming year. Associated with these ladies are 23 assistants. Under their direction 188 Bible-women are employed. Families visited last year, 4,093. Women learning to read, 556; learning needle-work, 480. Women instructed 6,464, of whom Mahomedan, 2,395, Hindu 3,344 and Christian, 725. Connected with the Medical work, there are 6 Bible-readers. Patients treated in Zenanas, 3,725; in dispensary 23,348. There are two Homes of Homeless women, containing 41 women. Schools, 152; Native Christian teachers, 91. Scholars, 3,374. We shall probably have occasion to refer to this report again.

GanNidhi. The Song-Treasury. A Collection of Marathi Hymns with appropriate Tunes. Consisting of more than fifty popular Native Airs, reduced to writing; together with a large collection of other tunes from many sources, especially adapted to Marathi hymns. Arranged and compiled by Rev. C. Harding, of the Am. Marathi Mission. Ed. Soc.'s Press. This is a quarto volume, in appearance somewhat like the "*Bulbul*," from the same hand, published years ago, though larger. In the preparation of this work, Mr. Harding, whose musical taste is well-known, has sought to publish the best Native airs in use among us, and give to some of them a simple harmony; to supply tunes for hymns where they were needed, and otherwise to furnish a book that would aid in the improvement of sacred music in the Native churches. Of the Native airs, 40 are here published for the first time. The Native churches of Western India are under great obligations to Mr. Harding for his labours in their behalf. The preparation of this book must have involved a large amount of thought and labour, though we have no doubt it was a labour of love. It is not an easy thing to express the music of this country by Western notation or to harmonize the melodies in accordance with Western counterpoint. So far as we have been able to examine this book, we judge that it will be very useful. We have here a well selected collection of 215 hymns with appropriate tunes. The book is beautifully printed and may be obtained at the Tract & Book Depository. Price, 1½ rupees.

Report of the Madras Mission of the Free Ch. of Scotland. Six ministers at Madras (one of them a Native brother) and one at Chingleput, constitute the Presbytery of this Mission. There are 14 Christian teachers connected with the Institution and College. A large number of Native Christian women are employed in the Girls' Boarding and Day Schools. The Medical Mission work has been very fruitful of results. Eleven years ago, a father and son received Christ and were baptized in connection with the Medical Work at Royapooram, and there are now 104 members of church, in full communion. Additions last year, 12. Patients treated, 15,175. At Chingleput, 27 communicants. Efforts have been made to improve the qualifications of catechists. A number of primary schools have been established. From the four High Schools at Nellore, Conjeveram, Chingleput and Trivellore, 27 matriculated, 15 of whom have joined the Christian College. 56 passed the Middle School Examination. The Chr. Female Normal School sent out seven trained mistresses: average attendance, 47. A number of Native Chr. ladies are engaged in Zenana work. As regards the Christian College, the new buildings are said to be still far from completion. The fall of the tower last November has involved a loss of Rs. 18,000 The hope is expressed that this year will see the buildings completed and paid for. The losses in the staff of Professors have been made up. Fees, Rs. 46,924, an advance of Rs. 8,000. Pupils in the School Dpt. 1,052; in the College, 543.—53 obtained the B. A. degree; the same number passed the F. E A; and this was the number matriculated; a remarkable coincidence. The Report strongly protests against "the incessant examinations which the Department of Education is forcing upon a reluctant community, in the teeth of an express recommendation of the Education Commission."

WE are favoured with copies of the following: Report of the Am. Free Baptist

Mission in S. Bengal; Report of the New York Medical Missionary Society.

The Bombay Guardian.

SATURDAY, JUNE 5, 1886.

THE ROMAN CHURCH. II.

We bring together here a few Scriptural evidences of the fact that there is to be a judgment day when Christ shall make it known who are his and who are not, and that besides the church of the living God, the body of true believers, another body professing to be Christ's, but really anti-Christian in essence, substituting something else for the legacy of truth, will be found living on up to the very time of that judgment. Let us look at the testimony furnished by Daniel, 7th chapter. In verses 26 and 27 we read :—

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here the effect of the judgment is to dispossess a certain party disignated as the little horn, and to give possession world-wide and perpetual to a people designated the saints of the Most High, in other words a church characterized by holiness. The four great beasts mentioned in the beginning of the chapter are symbolical of the four Empires that rose successively, the Babylonian, Medo-Persian, Macedonian and Roman. See Daniel 2 : 37-40. The last is divided into ten kingdoms, ten horns : and one of these, a little horn, obtains precedence and a remarkable kind of pre-eminence among these. He is (1) *diverse from* the others : his rule is essentially different. This horn has (2) eyes like the eyes of a man, for he is *episkopos*, or overseer ; and he has (3) a mouth speaking great things, one that fulminates bulls, and is distinguished by his extraordinary pretensions. He should (4) subdue three kings, and shall wear as the badge of a triple kingship, a tiara or three-fold crown. He shall (5) speak great words against the Most High ; not avowedly against God but virtually so ; words in which he claims to exercise an authority that none but God can exercise, and to receive honours that may only be rendered to God. God's authority is ministered by his word, and whoever withholds the word of God from the people, or gives them his own word in its place, is setting himself against the Most High. There is a very solemn statement at the close of the inspired Scriptures, to the effect that he who takes from or adds to the word of God, does it to his own condemnation. This little horn (6) "wears out the saints of the Most High," shall persecute those true believers who deny his claims and refuse to receive his teachings. It is a persecuting power and shall continue to be so, age after age, to *wear out* if possible the patience of those whose fidelity to Christ will not let them call any man Master, upon earth. This Potentate shall think to change times and laws. Moses was a law-giver to the people of God ; fifteen centuries later "a prophet like unto him," even the Messiah, gave the new Dispensation to the people of God, laying down laws that should continue forever, whereby "the man of God should be perfect, thoroughly instructed unto all good works." 2 Tim. 3, 17. But the power represented by the little horn, presumes to change, add to and take away the laws laid down in the New Testament. Articles of faith and conditions of salvation and expressions of homage, not known to apostolic saints, have been profounded by him, and thousands have been executed because they would obey God rather than man. Times are changed by him : as though, between time and eternity, he were to insert, a period of purgation. And it was a Pope that added eleven days to a certain year, constituting the New Style.

Now let us look at Paul's 2nd Epistle to the Thessalonians, 2nd chapter, where he speaks of something that must happen before the 2nd advent of Christ. That day shall not come, he says, except there come a falling away first. This is a falling away from the truth held in the Apostolic Church. And in the 7th verse he states that the seeds of that future unhappy development were already germinant. The insight of an Apostle enabled him to perceive the germinant principles that would blossom into the mystery of iniquity. See Acts 20 : 28, 29. This was doubtless the principle of clerical ambition. John found a Diotrephes who loved to have the pre-eminence, and who used the influence obtained over a church to hinder it from receiving the apostles ! The Epistles to the Seven churches show the working of this spirit. There were then some who called themselves apostles but were not. Paul says concerning the germinant apostasy, that there was something that stood in the way of its development, which would one day be removed, and allow of the putting forth of its extraordinary claims. We understand by this the removal of the seat of Empire from Rome to Constantinople, allowing the Bishop of Rome to ascend step by step to the vacant seat of the Cæsars, combining secular and ecclesiastical rule. The 4th verse is to be understood not literally but figuratively. One who claims the power to create objects of worship, by the beatification and canonization of saints, really makes himself greater than God ; and one who claims a power to dispense men from observing the commands of God, and who promulgates articles of faith and conditions of salvation not known to the Scriptures, makes himself greater than God. He is "Deus in terra."

Between the apostles and the 2nd Advent there is 1st he who letteth and 2nd the Man of Sin, this corrupted form of Christianity, successful by reason of its extraordinary power of deceiving, (verse 10) For we are distinctly told that it is the manifestation of the glory of Christ in his next advent that is to consume this Wicked one with the spirit of his mouth and destroy him with the brightness of his coming. (Compare Daniel 7 : 26.)

Now if we may not apply these prophecies to the Church of Rome, to whom or what shall we apply them ? Where is the system, or ecclesiastical power, stretching over the centuries, propagating itself among all nations, in which all these particulars mentioned are found combined ? We find no trace of it in Church History, or in the annals of the age we live in, if the Church of Rome be not the power delineated.

[We are intentionally brief in these articles, having in former years treated this whole matter very fully.]

THE ENDUEMENT OF POWER. II.

"That no flesh should glory in his presence," is declared to be one of the important principles ever present with God. Paul says : "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Again, we are told that the cross is "the wisdom of God and the power of God unto salvation." We come to the cross and every thing there seems to savour of weakness rather than strength : "He was crucified through weakness." We look for power and we find it with the executioners of Christ : these were the brawny arms that nailed him to the cross, say they. The meanest of the rabble that stand and mock him seems to be the superior of Christ in power. Power was with the high priest, with Annas, Caiaphas, Pilate, Herod, with the soldiers and the lictors and the servants. In Christ crucified we see the greatest collapse of power ever witnessed in the world. Is it really so ? When Jesus, with his expiring voice, exclaimed, "*It is finished*," God on his throne with a still small voice said Amen, and that Amen opened a pathway for such a dispensation of the power of God as made all the princes of hell tremble on their thrones. We thus see that men mistake fearfully regarding this matter of power ; where God finds it they would never dream of finding it.

When the Lord from his seraphim-girt throne called for some one to go among men with the gospel-message, Isaiah responded, Here am I, send me. He is then told that the effect will be a wonderful hardening of the conscience, of the religious sensibilities, removing men from a state of salvability, instead of drawing them to it. In the presence of the overtures of mercy made through the Gospel, there would be—along with the conversion of a happy minority,—a seven-fold development of the antagonism of the human heart. The heart, by resisting, would wonderfully improve its power of resistance. Yet is there not the assurance of the Master, Lo, I am with you always, having all power in heaven and in earth ? He that believeth on me, the works that I do shall he do also, and greater than these shall he do, because I go to my Father, and whatsoever ye shall ask in my name *I will do it*, that the Father may be glorified in the Son. Jesus from the skies continues to do his mighty works and mightier. But this depends upon the faith of his people. And alas, that Gospel hardening that the hearers of the word undergo, has a withering effect upon the faith of Christ's people. He said to them, I have given you power over all the power of the enemy, but the enemy will not let them remember this. This is the victory which overcometh the world, even our faith.

It is the privilege of God's people to have the power of Christ so revealed in connec-

tion with their ministry, that they shall see the word take effect in the hearts of those whom they address. We say God's people, not God's ministers, because a blessing that is for the church must be sought for by the church. But if the salt have lost its savour wherewith shall it be salted? This is a terrible sentence, and seems to put a backslidden people in an awfully perilous condition.

There can be not the slightest question that the Lord Jesus is possessed of unlimited power. But his people must have a right understanding with him. There must be the faith without which it is impossible to please God. A hundred years ago, when Benjamin Abbott preached the Gospel in America, men were struck down as by bullets, and fell in all parts of the meeting place, till a score or more were lying insensible, rising up at length to witness to the grace that saved them. In 1859, in Ireland, similar scenes were witnessed, and the greatest sceptics were compelled to recognize the irresistible power of God. There are diversities of operations but the same Spirit.

The armour of God is for every Christian. This includes not only the shield of faith, but the sword of the Spirit, to be wielded by him aggressively, as the shield defensively. As we have said, the Christian may not be a cipher, he should be a power in society. We must believe that Jeremiah was a power in Jerusalem, though it seemed for the most part that the forty years of his ministry were frightfully barren of results. The Lord wanted a man that should stand there like a brazen pillar and testify against the iniquity of the people, and not cease from his daily protest and the announcement of coming judgments. When the work of redemption approaches completion it will be seen that he too was a fruitful branch in the true Vine.

TRY THE SPIRITS.

BY REV. DE LOSS M. TOMPKINS, M. A.

RIGHT views of divine truth are of the highest importance since that truth is practical. "How can a ship reach her harbour if her compass and charts be wrong?" We hear much and read more about impulses and impressions, messages and premonitions from God. Men say, Lo here and Lo there. God says: Try the spirits whether they be of God. Which is human, which divine?. Surely the Scriptures must furnish the tests to be applied and those tests will be simple, effectual and permanent. Many false prophets have gone out into the world. We greatly need some invariable tests of essential righteousness.

God is *light*, the true light that now shineth. All his people rejoice to walk in that light which they find congenial to their moral vision and healing to their hearts. They keep His commandments and do not find them grievous. The law of the Lord is perfect, converting the soul.

God is *love*, and He hath given us of his Spirit to lead us into truth. Love is of God and he that loveth not his brother is not of God. It is quite impossible to love God and despise his children in obedience. God is greater than all prejudice and superior to our hearts both in the knowledge of our need and in the measure of his love. Let us then assure our hearts before him.

Beloved, believe not every spirit, but try the spirits whether they be of God. Hereby know ye the Spirit of God.

Every spirit that confesseth that Jesus Christ is come in the flesh is of God. Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God. No man can say that Jesus is the Christ but by the Holy Ghost. The facts of the incarnation and divinity of Jesus must be recognised. No man speaking by the Spirit of God calleth Jesus accursed. An exalted view of Jesus is a sure test of goodness. Whoever lowers the cross degrades himself and discredits his teaching. It is not of such that we learn to rest in purity, security, liberty, truth, plenty and progress. They have not the mind of Christ.

The patience that wearies passion,
And the prayers that conquer pain.

The second test is the subversion of Satan's kingdom, victory over the world. This is a greater conquest than that of Alexander. Such victory is of Heaven. The transformation of the soul from glory to glory is always by the Spirit of God working within to the destruction of the works of the devil. All others are of the world and the world heareth them,—spirits of error. Conformity to the world vitiates testimony and invites aversion. Whatever is begotten of God, overcometh the world, the principle and the practice of evil. This Spirit is truth.

Another test is a high regard for the Scriptures, their truth and divinity. Truth is one and undivided. We are of God, said the Apostle, He that knoweth God heareth us. It was a voice from heaven that said of Jesus, *Hear ye him.* Ye do err, said Jesus, not knowing the Scriptures nor the power of God. Isaiah speaks with inspired emphasis: When they shall say unto you, Seek unto them that have familiar spirits, . . . to the law and to the testimony; if they speak not according to the word it is because they have *no light in them.* He who is wise above what is written merits little consideration as being a spirit of error. The Spirit of peace and comfort that dwells in the sanctified heart is author of the Word that can never pass away. He insults God, who despises His word. The Spirit of God never dishonours the Word of God.

The fourth test is Christian love. The Spirit whose fruit is love, joy, peace, long-suffering, goodness, meekness and gentleness is of God. This love is centered in God, manifest in Christ and perfected in us, the crowning grace of virtue's ambition. He that loveth not knoweth not God. The truth of love is the fruition of righteousness and union with the Holy Ghost. How can kindred spirits of truth hate each other! Impossible. The good will ever love goodness and despise the evil.

These are the four tests which the apostle John brings to our aid. Try them against modern spiritualism. Try them against every heresy known to the church and the human heart. They will be found effectual. *Try the spirits.* Ask in every case and often, Do they exalt Christ? Do they subvert the kingdom of Satan? Do they honour the Scriptures? Do they plainly love God and the brethren? Prove your "messages" and "impressions" in like manner. "Prove your ownselves," said one. Magnify Christ, overcome the world, honour the Scriptures and love the brotherhood. That sweet reasonableness sometimes called Christian consciousness is always timely and Scriptural. Righteonsness and peace are inseparable. Hold fast that which is good.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—The perusal of the notice on Bishop Foster's paper on "The outlook of the World," in the last *Guardian*, and the Rev. H. William's "contest with Romanism" in the Krishnagar district, in the issue of last week, prompt me to write and ask how it is that there are so many students of the Bible in Christendom who do not boldly assign to the Church of Rome the place and destiny which the Word of God so clearly shows? Amongst Anglican chaplains generally it is considered uncharitable to speak of this Church as anything short of a Sister church, while a great many of them hold her to be the "mother" church.

In a discussion brought about some time ago with a chaplain (I being an attendant at his church) through ritualistic practices, the latter worthy was dreadfully horrified to hear me say, that to my mind the position of the Church of Rome is very clearly defined, and on the Authority of Scripture she is the instrument in the hands of Satan to counteract and (if possible) overthrow the Church of Christ by the circulation of a counterfeit coin which is calculated to "deceive if possible even the elect." Instead of holding forth on debateable ground would it not be more consistent in Christians to boldly discard any show of false charity and like John Knox satisfy any disputant or enquirer that the Church of Rome is the "Babylon" of the Apocalypse? and simply exhort our misguided sisters and brothers who may be willing, to "come out of her my people?" Any impartial and unbiassed inquirer after truth can be convinced of this by an earnest and thoughtful study of Grattan Guinness's "Approaching end of the Age" under the chapters "Foretold and Fulfilled" where *every* proof is based on Scripture.

In my conversation with the chaplain above referred to I asked him the meaning of the verse so often sung in our churches:—

And now we watch and struggle
And now we live in hope,
And Zion in her anguish
With Babylon must cope.

He informed me that Babylon signified the "World." I said I thought "Egypt" was symbolical of the "World." The spiritual positions of the two powers are very clearly shown in Scripture. The apocalypse is full of prophecies concerning "Babylon" whereas "Egypt" is only once mentioned.

It is a mystery indeed how so many well-intentioned persons, many Anglican Bishops included, can prayerfully study God's word (presumably with wisdom from on high) and still continue to believe that they, frail mortals, can mould the politics of the kingdom of Heaven by bringing about unity between Christianity and Romanism while propheey clearly shows us that the system shall be allowed to last till the second coming of our Lord by whom both the system and the Head of it shall be destroyed. If the Ritualistic party ever hope to succeed in bringing about this unity they must expect the Bible to be falsified—and this cannot be Are they not then labouring under a delusion?

Yours,
Surat, May 30th, 1886. W. A.

DEAR SIR,—The account given in the *Guardian* of May 15th, of a minister, who got rid of a murderous intruder, by pointing a stick at him, with the threat of shooting him, reminded me of an incident, which was made the subject of a tract, twenty or thirty years ago, which, as it will probably be new to the present generation, seems worth reproduction. I have not come across my copy of the tract for several years, so give the substance of it from memory.

A Christian lady, when on the point of retiring to rest one night, noticed the feet of a man protruding from under her bed. She was alone in her house, with only female attendance. May be the weakness of womanhood led her to rely all the more firmly on the Almighty Arm of the Lord, which she felt to be her only hope in this hour of peril. As was her wont, she took her Bible, and read *aloud*

a portion from its sacred pages. Then, on bended knee, she, also aloud, commended herself and her house to the protecting care of the Unslumbering Shepherd; and having done this, lay down as usual, I believe in the dark. Before long she was aware that a man was standing beside her bed, but addressing her, he begged her not to be alarmed, told her that he had indeed come with the intention of robbing her; but that after what he had heard her read, and the prayer she had offered, he could do nothing to harm her. She might rely on his leaving every thing as he found it; but he had one favour to ask of her, that she would allow him to take away the book out of which she had read. This she readily granted, and he withdrew. Some years afterwards at a meeting of the Bible Society, one of the speakers narrated this incident, adding that *it*, and *that Bible* led to the robber's conversion, and concluded with the words, 'I am that man.' When he had sat down, a lady rose in the body of the hall, and said 'It is quite true, I am that lady.' This story points its own moral. 'Them that honor Me, I will honor' and 'according to your faith, be it into you.' *The Lord never, I* believe, *gives us leave to sin.*

Yours truly,
ERA.

AN EXPERIENCE.

SIR,—"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." A certain man had been trying to live a Christian for about twelve years. His life had been for the most part unsatisfactory to himself as he many times said, but his Christian friends seemed to have perfect confidence in him. After conversion he had fallen into sin several times but had repented almost immediately and was reinstated in the favour of God. The experience of Entire Sanctification had been brought before him by reading the Scriptures, by the conviction of the Spirit, and by his fellow-Christians. He had sought and found this blessing and rejoiced in the Lord. But after a time he found similar temptations to those that had overcome him in his earlier life arose, and again he fell. In his general temperament and disposition it was easy for him to live a Christian life, but in this one particular he was very weak, and even the experience of Entire Sanctification did not keep him from falling. His heart was set upon serving God, and as soon as he found himself a captive of Satan, he repented in the most humble way and came back to God. He thought that he lived the most of the time in the full experience of this blessing of Entire Sanctification but yet he said that he had been overcome three or four times at this one weak point. Each time there was a greater struggle. He seemed to be gaining strength so that he could resist even a more definite attack of Satan, but yet the temptation was severe. He had overcome in the name of the Lord for a considerable time without a fall, and was growing in spiritual things, and experienced a blessed communion with God. He was even increasing his zeal in a holy life. Consecrated himself anew. Experienced new light and a closer walk with God. But in two days afterwards his particular temptation came to him in a more direct way and with greater alluring powers than ever before. He escaped but not uninjured He was brought down. He was made to feel that it was only the pure mercy of God that saved him, and that his temptations increased in proportion to the degree of grace in his heart.

The above is no hypothetical experience but an actual one. I became interested in its narration, was more and more convinced that, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." This experience only illustrates a truth that we as Christians should always keep before us, that Satan is not a mere blind influence but an intelligent active enemy of our souls. He contrives plans and carries them into effect as intelligently as any other thinking being does. He uses his own invisible emissaries, the evil spirits, as well as persons still living on earth who are wholly given up to his service. He usually makes the most desperate attacks where he sees the greatest necessity from his point of view. If he has had some person halting between two opinions for some time and that person makes a definite decision for the unmixed service of God, Satan will make an attack. If he sees a weak Christian of long or short standing and has any hope of inducing him to desert or neglect the service of God he will spare no pains in using all his powers of inducement to secure the fall of such a Christian. He does not always attack us in the way in which we expect him to, but he seldom fails to attack us at our weakest point.

Many Christians would be on surer ground if they recognized the personality and ingenuity of Satan. He is a conquered foe. He cannot invade the ranks of the Captain of our salvation and lead us prisoners at will if we take the proper measures to overcome him. But we must remember that though Satan is conquered, it is not by man but by Christ. If we would have victory over him we must not depend upon ourselves to gain it, but upon Christ to gain it for us, and Christ will fight for us only when we are perfectly loyal and obedient to him. But just here are Scylla and Charybdis between which we must pass. The one is a groundless presumption falsely bearing the name of faith or confidence that Christ will do every thing for us without our care or attention, and the other is that we are to fight the whole battle ourselves, and overcome by our own strength and watchfulness. Our salvation from sin does not depend upon our good works, for our works never could accomplish it. We are saved by grace, through faith, and that not of works. But God will not keep us in a state of salvation unless we are loyal to him and resist the enemy all the time. The enemy attacks us and we are tried, but that trial need not be our overthrow. God expects us to be tried and thereby to win our crown Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.

IRA A. RICHARDS.

SIR,—Your issue of the 15th May, contains an article headed "Dr. W. J. Moore on Opium."

The writer does not agree with me, he reiterates certain fallacies of the Anti-Opium Society, and he is, (as I am) at liberty to hold his own views. But he is not at liberty to say "Sir Henry Thompson's opinions regarding the habitual use of wine and spirits is directly opposed to the views expressed by Dr. Moore," because I have not expressed any opinion about the use of alcohol.

I am truly,
Sir,
W. J. MOORE.

Poona, June 2nd.

SIR,—Kindly allow me to bespeak the prayers and sympathy of your readers in behalf of Evangelistic work amongst the widely-scattered planters of the Neilgherry and Wynaad districts.

Many of these are *entirely cut* off from all opportunities of attending religious services, and from all ministerial visitation, except so far as provided by the "Anglo-Indian Evangelisation Society,"

As an Agent of this Society I have been permitted since the beginning of the year to visit a good many of these spiritually-destitute souls, and carry to them the blessed tidings of salvation.

This work has peculiar difficulties and discouragements, yet it has also its hopeful and encouraging features.

It often involves long and fatiguing rides on horse-back, and I have generally to depend on the hospitality of those to whom I go, but I have almost invariably been received in the kindest manner, and God has opened to me many a pleasant home to which I am warmly welcomed.

In many instances the people are so widely scattered that it is not possible to gather together a congregation for the public ministry of the Word, so that this Evangelistic labour has to consist mainly of personal dealing with souls.

By conversation, by the distribution of religious literature, by the reading of the Scriptures and prayer, the good seed is sown, in the earnest hope that in the great harvest day, fruit will be gathered to the praise and glory of Him who has taught us to leave the ninety and nine and go after the one lost sheep on the mountains.

In this Evangelistic work amongst our spiritually-destitute countrymen, one meets with a very sad feature of Anglo-Indian life, and the need of a large extension of the A. I. E. Society becomes more and more manifest, in order that the Gospel may be carried to those not reached by any other Evangelistic Agency.

Yours,
I. F. ROW.

Coonoor, May 31.

THE CONTAGIOUS DISEASES ACTS.

SIR,—Truth and righteousness have once more triumphed, and at the imperious demand of a reformed Parliament, stimulated by 16 years of devoted labour by a little band of Christian women headed by Josephine Butler and Ellice Hopkins, the notorious "C. D. A" are expunged finally from the Statute book of the United Kingdom. But our Gracious Queen is Empress of India also. Can that which is now execrated as regards Britain be tolerated in other or any portions of the Empire?

It may not be unnecessary to remind your readers of what I wrote 16 years ago in the *Bombay Guardian* as to the origin of these laws. They date from the ill-omened reign of terror in Paris, when the Revolutionists and philosophers, having decreed national Atheism and the worship of the Goddess of reason, placed the fallen women of that city under the control of the Municipality not for repression, but for regulation and sanitary purposes, and they were thenceforth registered and certificated with other institutions and trades of the community.

As regards this first experiment—now in operation for the last 90 years—the most eminent writers and medical juris-consults acknowledge it to be a thorough failure even from a worldly point of view, and that Paris under their operation has been turned into the brothel and lazar house of Europe.* Whilst casting a flimsy veil over the external manifestations of vice they have thrown the disease on the very vitals of society.

Among ourselves the "C. D. A." dates from many years back when, as a military regulation, it was carried out in our tropical colonies, and especially in India whenever Commanding Officers could be found subservient enough to submit to its provisions, and when there was little or no public opinion that could be brought to bear on the subject.

That this fungus found so congenial a soil in the army arose from the parsimonious spirit

* Parliamentary papers by Dr. Simon, medical officer to Privy Council.

that tried to make the soldier a scapegoat for the reckless waste, extravagance and want of skill, that used to mark all our military operations. Thus the "forbidding to marry" order, originating first in withholding all help from soldiers wives going abroad, resulted in positively prohibiting marriage beyond 7 per cent. at home, and on the outcry raised against this order to 12 per cent. in India. Hence the vice and disease amongst soldiers and sailors encouraged to it—as they persuade themselves—by their Government. Hence this plague spot. Go where you will, to the lovely valleys of the Himalaya, or to the islands of the sea, at home or abroad, the barrack is dreaded as a social pestilence, and contagious centre of pollution.

Thus by stealthy steps and slow, between 1864 and 1869, arose the "C. D. A." to supply a military necessity *created by the authorities themselves*, and an odious unconstitutional system of Police espionage after the approved continental method of military despotism was put in operation over an area of 1 0 odd miles around 18 garrison and other towns placing their entire population under a supervision at once of *both military and medical law!*

It is a striking fact that Britain is the first *nation that ever legislated* for the promotion of prostitution; * no other code of laws from the date of Manetho and Confucius, to the Pandects of Justinian, or the Code Napoleon has ever recognized the vice, but with penalties and repression. We are frequently warned against trying to make people moral by act of Parliament, but this is the first time that any legislation has endeavoured to make people immoral by act of Parliament! Surely a more ingeniously contrived apparatus for the purpose could hardly be devised. The sacred bond of marriage with all the sanctity of home association is neutralized, and the army and navy, those magnificent institutions with all their time-honoured traditions, are converted into nurseries of seduction! Soldiers and sailors together with spies and informers are sent forth under the imposing prestige of Imperial authority to invade the privacies of domestic life, to corrupt and torture the weakest, if not the most faithless of the community, and religion forsooth is the cloak used for beguiling the nation as to the real purpose of these odious Acts.

It is perhaps hardly to be wondered at if some good and great men, aye, and Christian men! have thus been beguiled into temporary approval. We can trace a power beyond and *beneath* that of the chief actors in this mystery of iniquity, for the Inquisition itself was not established with better intentions, but verily it requireth the "charity that hopeth all things" to believe of those who to the last defended the Acts, that "they know not what they do."

To judge the Acts however simply by the maxims of worldly wisdom, it's a universal truth that to institute laws which are ineffective in operation is to weaken justice. Judex damnatus cum nocens absolvitur, and by the confessions of their own supporters the Acts in question to be effective must be of universal application: no place, or sex, age, or position in society may therefore except from their operation.

Finally what is to be done? First, in India as in Britain, instant repeal of the Acts in question; but we must not stop here. *The Army must no longer be a normal school of vice.* It is an integral portion of the community as we know *to our cost.* The iniquitous "forbidding to marry" order must be rescinded. From 23 years service in the army of the late E. I. Co. — ere that late law was in force—when I witnessed domestic life in Barracks to the fullest extent, I can bear abundant testimony to its benefits. It ever tended to raise the soldier in vigour of character and in physical and moral sufficiency. In support of this I have the recorded opinion of such eminent men as Lord Lawrence, his brother Sir Henry, and Lord Napier, &c., &c. Moreover since peace has been secured throughout India, and internal and international communication perfected, such a measure would be—and *I have reserved to the last this as the only argument likely to impress the politician of our day*—economical.

H. M. CONRAN.

* Even in Paris the legislation was not Imperial but merely municipal.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

METHODIST E. CHURCH, Grant Road. Rev. J. S. Stone, M. D. will preach to-morrow at 11 a m. and 6 p. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

APPOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Marine St. Hall, 3 30 p. m.

A SUNDAY SCHOOL Tea and Social meeting will be held in the Methodist Meeting Hall at Mazagon, on Monday evening, the 7th of June, at 7½ o'clock. All friends of the Sunday School, members of the congregation, and parents of children are welcome. No charge for admission; no collection taken. The object is to give the children a treat and to promote Christian sociability among the people.

Epitome of News.

SATURDAY, MAY 29.

—*Times of India*: Bombay, from a criminal point of view, compares favourably with any city in the world. The police and the magistrates work harmoniously together. There are few undetected crimes, and very few crimes of violence. Disorderly conduct and drunkenness are extremely rare, and probably no streets in any of the great towns East or West are so safe as ours. Mr. Cooper's last report lies before us, and we see that during the year there were only four murders—two by Mahomedans, both on account of jealousy; one by a Khoja; and one for the sake of silver ornaments by a Hindoo labourer. Property of the value of Rs. 2,27,116 was stolen during the year 1885. Of this Rs. 1,12,791 was recovered, while the alleged value of stolen property in cases in which the persons implicated have not been detected was Rs. 86,979. Thus when a clue was obtained only Rs. 27,376 worth of property was finally missing, and, on the other hand, property of the value of Rs. 30,790 was recovered in undetected cases.

—Same: The new edition of Lord Wolseley's "Soldiers' Pocket Book" has not without good reason been severely criticised at home. He objects to war correspondents as "those newly invented curses to armies." He brackets together "servants, sutlers and correspondents," and he perpetuates the sentence:—"Newspaper correspondents, and all that race of drones, are an encumbrance to an army; they eat the rations of fighting men, and they do no work at all." These are hardly the terms in which to speak of gallant men like O'Donevan, Cameron, Herbert, Gordon and Roberts, to name only these correspondents who in recent years have given their lives in their efforts to chronicle for the English public the deeds of English soldiers. No man in England owes so much to special correspondents as Lord Wolseley, and no man has ever been so ungrateful.

—Agra, 28: Mr. Morgan, Assistant Engineer, Midland Railway, late Bhopal Railway, died yesterday evening at Gwalior from heat apoplexy. He had been out till past noon surveying. He was alive at three o'clock but died before six.

MONDAY, MAY 31.

—*Pioneer*: A horrible occurrence took place in the district of Sultanpore in Oudh last month, where an elephant broke loose and turned to murder. It appears that on the morning of the 8th April the elephant was being ridden by Baren, its driver, who gave the animal a prod with a spear in order to prevent him snatching a bundle of straw from a threshing floor. The elephant immediately resented this by pulling the driver off his back, and as the man fell, he lowered his head, and tried to strike him, but the man managed to pass under him through his front legs. The animal, however, seized him by the arm, and threw him violently away. The man fell into a hollow, which concealed him from the brute's view, and not finding him, he went away, after breaking the spear into several pieces. He then went to the village of Sadarpur, where he caught sight of an old man, who ran into his house and concealed himself in a kothi, or receptacle for grain. He broke down the walls of the house and entered it, pulled the man out of the kothi, and bringing him out of the house savagely killed him, breaking one of his arms and dashing his head in pieces. The same night (8th idem) he knocked down several houses in quest of human beings, in the villages of Sadarpur, Bargaon, and Jaisingpur. He killed six men in Bessoma, three in Sota, four in Gangeo, and four in Mardan. The brute has since been captured and chained.

—*Bombay Gazette*; Lahore 29: On Saturday morning, at half-past-twelve, the roof of the large dormitory of the Boys' High School fell in, one heavy beam first giving way, killing three boys, two of them brothers, and slightly injuring three others.

—*Madras Ch. Miss. Record*; C. M. S. Training Institution, Masulipatam: During the 17 years of its existence the Institution has actually sent out, as Agents into this Mission, 153 men, that is, at the rate of exactly 9 per annum. All have not done well; some have, to our sorrow, soon turned aside, but the bulk have turned out fairly well and nearly the whole of the Native Agents in our Telugu Mission have been trained in this Institution.

—Same; Report of the Ellore District: The former rapid extension among the Malas still continues unabated. The total number of adherents amounted to 1,807 persons in 1,884, they have now advanced to 2,197, a net increase of 390 souls.

TUESDAY, JUNE 1.

—The number of calls at the Telephone Exchange last week amounted to 11,000.

—After the Hyderabad Grand Raffle, which was advertised some time ago, has been drawn, lotteries, according to a recent order of the Nizam, will no longer be permitted in his Highness's dominions.

—In a marriage procession of low caste people at Kurrachee, the bride and bridegroom were mounted on horses. Some men of better (?) caste thought that was presumption and created a riot, in which a gentleman's servant was killed.

—Mr. Griesbach, of the Geological Survey, and at present with the Boundary Commission, is said to altogether disprove the idea that the gigantic footmarks on the Robat-i-Pai, in the Doshakh Range, and resembling the celebrated footprints of Buddha on Adam's Peak, Ceylon, are footmarks at all. That the people attach much importance to them is shown by the fact that some years ago a deadly strife arose when some devotees of Meshed made an attempt to carry off these sacred marks. At the head of the ravine is the ancient and celebrated shrine of the "Sacred Feet;" but Mr. Griesbach says that the footmarks in question are nothing else but waterworn hollows in rock.

—Some boys in the juvenile ward of the Nagpoor jail murdered a warder, hammering his head while he was asleep.

—Rev. Henry Varley in the *Christian:* Sir, —I have just returned from a visit to Belfast, Newry, and the districts adjacent. It may interest your readers to know what my impressions were of the views which were freely and strongly expressed in every place concerning the Home Rule measure which Mr. Gladstone has introduced into Parliament.

That the measure is directly opposed to the instincts of the politicians of Ulster is unmistakable. That this hostility is not confined to any particular class of politicians, but that it is shared by every part of the Protestant population, is also evident. The ground of this strong and determined opposition is found in the priceless love of liberty and freedom which has been so resolutely struggled for, and which they are prepared fearlessly to maintain. It was the experience of the past that gave birth, progress, and determined possession to the constitutional and loyal Protestant principles which hold sway in the Northern province. Here is a large and important minority whose traditions, loyalty, and commercial prosperity have marked it off as practically separate from other parts of Ireland. It is not too much to say that these social, commercial, and spiritual advantages belong to, and are the outcome of, the civil and religious liberty which have ever been the entail and glory of the Protestant Reformation; a Reformation which will, in my judgment, need to be fought over again ere many years have elapsed.

The Protestants of Ulster hold that Mr. Gladstone's Home Rule measure would mean the dominancy of the Roman Catholic hierarchy, and the practical handing over of the civil and religious liberty which exists to Roman Catholic intolerance. Rightly or wrongly, such is the conviction, and it will have to be dealt with. And who can wonder at this? Account for it as you may, it is a fact that in Ireland, Protestantism, intelligence, commercial progress, contentment, and loyalty have in the main gone hand in hand. It is equally true that where Romanism and priestcraft have been predominant, the opposite conditions have been and are to the front. The Protestants of the North of Ireland know this; and whilst account must be taken of the diversity of race which to some extent exists, they have strong grounds for maintaining that this legislation would ultimately involve a Papal yoke intolerable to be borne. The freedom and liberty which they enjoy has been purchased at far too high a price to be thus trifled with, or jeopardized.

They cannot forget such words as the following, which only a few years since fell from the lips of Cardinal Manning, the principal representative of the Pope in England. Defending the doctrine of the Papal infallibility, that gentleman put the following language into the mouth of the Pope:—

"You tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and from him I am to receive instructions as to the way I should exercise the civil right. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise; that in his right I am sovereign. I acknowledge no civil superior, I am the subject of no prince, and I claim to be more than this, I claim to be the supreme judge and director of the conscience of men; of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the sole last supreme judge of what is right and wrong."

In the face of such amazing and arrogant ecclesiastical assumption it cannot be matter for surprise that the loyal Protestantism of Ulster determinedly opposes Home Rule. They are convinced that the Nationalists simply regard the measure as an instalment in view of total separation from the Empire. They have no confidence either in the Nationalist party or in the priest party, who just now are mainly "on the fence."

—*Overland Mail:* The Chicago Anarchists during the recent riots raided into a chemist's shop and drank some of the liquors on the shelves, taking them to be spirits. A large number were poisoned by colchicum and other tinctures, eight having since died in great agony, while several others are expected to die.

News comes from New York of the arrest of Herr Most, the Anarchist leader, and formerly editor of the *Freiheit.*

—*Indian Churchman;* May 29: The new President of the Church Missionary Society is Captain the Hon. Francis Maude, R. N. He has been long the Society's Treasurer and has now accepted the higher office of President for one year. Captain Maude was born in 1798, and seventy-one years ago, on the 30th of next month, he sailed for India with three most important sets of despatches, addressed to the then Governor-General, and containing, the first, the information of Napoleon's escape from Elba,—the second, an account of the Battle of Waterloo, and the third,—the Peace. What would the good people of Calcutta say now a-days, if they were to receive, five months after date, three such items of news.

Wednesday, June 2.

—Charles Stubbings, Artilleryman, aged 23, shot himself with a carbine on Monday evening at the barracks, Colaba. He had that evening been drinking at the Edinburgh Tavern, Camatipoora.

—The Earl of Northbrook presided at the annual meeting of the Chr. Ver. Ed. Soc.—Addresses were subsequently delivered by Dr. J Murdoch, the society's general education agent in India; the Rev. Gilbert Karney, M. A., of the Church of England Zenana Missionary Society; the Rev. G. Newport, of the London Missionary Society, Madras; Mr. J. S. Haig, principal of the training institution, Ahmednuggur; Dr. Murray Mitchell, and others.

—Writing on the death of the Rev. W. Ffennell, chaplain of Mahableshwur, the London correspondent of the *Civil and Military Gazette* says:—Having been an intimate friend of Mr. Ffennell for many years, I cannot forbear from placing on public record my testimony to his many excellencies of mind and heart. Deeply religious himself, he never obtruded his convictions in an offensive manner on those who were not so; nor was there in his fine character the slightest truth of sectarian bitterness. At the beginning of his clerical career, he accepted a curacy at Bexley, where he so endeared himself to the parishioners, that they presented him with a handsome testimonial on his appointment to an Indian chaplaincy. This post was conferred upon him on the death of his father, Frank Buckland's colleague in the Fishery Department, and, immediately afterwards, he accompanied the Abyssinian expedition, and served with the greatest credit throughout that trying campaign. Subsequently, he did duty at Hyderabad in Scinde, Baroda, Poona, Bombay and other stations in Western India; earning, in every case, the good will and esteem of those among whom he laboured, and devoting himself to Christian work in a most humble and unostentatious manner, especially among the European soldiery.

—A terrible hurricane broke over Madrid on Wednesday night (5th ult.) Within seventy minutes the hurricane had swept over the Manzanares Valley, uprooting hundreds of trees, smashing the palisades, carrying away roofs, destroying large laundry sheds, burying under one of them many persons, thirteen of whom were killed and forty injured, mostly women, who have left many orphans. The wind was so terrible that it knocked down persons in the streets, and upset tramcars and large mule-carts. Falling tiles and fragments of roofs and trees killed or injured many persons. Tall factory chimneys were razed to the ground, and in the gardens along the roadways the trees were uprooted. The Puerta del Sol, in the centre of the city, in a few minutes became a lake, and the lower streets were converted into torrents. Lower Carrabanchel suffered terribly. Not a house was left undamaged, and many were wholly blown down. In this neighbourhood not merely were a number of persons killed, but hardly one inhabitant escaped unwounded.

—Sir Frank Souter, who arrived by this week's mail steamer, took charge of his office as Commissioner of Police yesterday forenoon.

—*Indian Chr. Herald:* The Foreign missions Committee of the Free Church of Scotland, have, at the instance of the Calcutta Presbytery, sanctioned the ordination of our esteemed brother, the Rev. S. C. Bonnerjea, who of course, continues to be a Government employé in the Financial Department. This is a new departure, which some people may characterize as 'a setting aside of the well-known practice of the Church,' but which, to our mind, proves only that the Church authorities have no weakness for mere shibboleths, and are not blind sticklers for the letter which killeth.

—*Indian Spectator:* Mr. Cummoo Sulliman, whose death is announced this week, will be often missed by his friends and dependents. Though not so shrewd a business man as his brother Jaffer, Uncle Cummoo acquired more, both in fame and in coin, by his accommodating habits. He was ever obliging; and from an Arab horse to a roll of pins, or from a roll of currency notes to a few pieces of silver, he refused nothing to the needy whom he could turn to account some day. His interest may have been heavy, but his patience was long. In current business old Cummoo had the knack of buying cheap and selling dear. He loved the poor, and gave them freely of his substance. His little hospital for women and children will always do him credit. We hope the business developed by the brothers Sulliman will be continued.

—Same: Now that the Bhagarias have secured a Fire Temple at Bombay for themselves, it is to be hoped that their unseemly quarrel with the other party will be brought to an end. The two High Priests have wrangled all this while over a technical point without adding to their reputation or to the wisdom of the community by a feather's weight. We Parsis are said to be progressing in religious, as in other matters. But whether the progress is towards Heaven or the other place, it is extremely difficult to say. One thing seems to be clear, that scarcely ten *per cent.* of intelligent Zoroastrians in Bombay understand the tenets of their religion, and scarcely twenty *per cent.* care to. The latter are a hopeless case; but what scope do the custodians of spiritual grace offer to the former

to satisfy the soul? I am myself a faithful Zoroastrian, and would give everything to be intelligently confirmed in the faith. Why is it, then, that for all practical purposes I am still groping in the dark? If I have never asked the Dastur to lead me out into light, it is not all my own fault.

Thursday, June 3.

—The Str. *Surat*, with English Mails, left Aden for Bombay, Wednesday, 2. a. m.

—What seems likely to become a serious split in the Salvation Army has taken place within the last week or two, and a rival organization is on foot. One of the best-known officers in the Army, after the General himself, Mr. William Corbridge, for a long time "Major" and afterwards "Commissioner," has been dismissed from the service; and another officer, "Colonel" Day, who was for some time in command of the southern division of the Army, has had his commission withdrawn. This has been followed by the resignation of the whole of the southern division, who have publicly announced that they have taken this step because of the unchristian-like manner of the dismissals, and have decided to organize a world-wide rescue and unsectarian evangelization movement, which shall for the time being be called the "Rescue and Evangelization Mission." Meetings in conjunction with the New movement have been commenced in Sheffield, where Ex-Commissioner Corbridge has been resident for some time past in the service of the Army, as well as at Reading, where "Colonel" Day's headquarters were fixed, and at Boughton and Birkenhead; and it is stated that letters have been received from many officers in different parts of the kingdom, intimating an intention to desert General Booth for the new organization. Colonel Day, it seems, had been able to establish in Reading a rescue mission and home for girls. The General had declined to take up the movement at the beginning, but when it became a success he called upon Colonel Day to hand it over to the Army, which he declined to do. He was thereupon ordered upon "foreign service," and on his objecting was practically dismissed.

—We acknowledge with thanks receipt of the *Indian Railway Travellers' Guide* for June, published at the *Bombay Gazette Press*. Price, 8 annas.

—The Bengali papers mention the death of Babu Akshya Kumar Dutt, a distinguished writer and reformer, formerly Editor of the *Tatwa-Bodhini*.

—The *Young Man*, Calcutta, is now published every Sunday.

Friday, June 4.

—*Free Ch Monthly:* The letter from the Rev. J. Douglas, Bhandara, which we lately published, asking for a cyclostyle, has excited the interest of many of our readers, and especially of one friend, who has not only sent a cyclostyle to Mr. Douglas by parcel post, but offers to supply every mission of the Church, for men and women alike, with one, if a few friends will join him, at a cost of fifteen shillings each. By the cyclostyle our missionaries, in rural districts and zenanas especially, can write out portions of Scripture, tracts, and hymns, in the vernacular or English, and can strike off any number of copies for use at evangelistic meetings, or for distribution in their towns. Two friends have already agreed to help in this simple and effective mode of circulating divine truth.

—Deaths last week, 496.

—Intelligence received from Honolulu states that sixty acres of the Chinese quarter in that town have been destroyed by fire. Eight thousand persons have been rendered homeless by the catastrophe, and the loss is estimated at 1,500,000, dols.

—Maharajah Dhuleep Singh has declared his intention of leaving Aden immediately for England.

Selections.

ETERNAL PUNISHMENT.

To the Editor of Epiphany

Dear Sir,—It is deeply to be regretted that men of your reputed learning and acquirements should have a misconception of the nature of punishment ordained by the loving and merciful God. The doctrine of eternal punishment rests upon the misconception of the nature of punishment. Punishment is not merely the infliction of pain as the consequence of sin, but it is the means of restoring purity. Pain is the result of rebellion and a means of bringing the rebel back to loyalty. All the punishment is merely educational, and God cannot punish us except for our correction and prevention; in neither of which cases can punishment be eternal. The idea of correction and restoration to virtue which is inseparable from the idea of punishment, ordained by a loving and just Ruler, is repudiated by this doctrine of punishment lasting for ever and not terminating in reform, which represents the Divine Love as baffled and thwarted in its aim of bringing the sinner to peace and purity.

Mr. Editor, we repudiate this doctrine of punishment on the ground that, when we were called into existence at His will and not ours, it would be unjust even for our defection—with free-will or no free-will—to send us to perdition. How then is the end to be obtained? We have, fortunately, out-grown the stage of a wrathful God, and discovered a father-mother God whose loving kindness is ever ready to receive even the wicked. We believe in a good and perfect God, and the eventual end designed by Him must be good and perfect, which necessarily implies the absence of eternal punishment. Hoping to revert to the subject.

I am yours truly,
A Brahmo.

[We do not know on what grounds our correspondent states so confidently, as if it were beyond all question, that punishment is *merely and only* remedial. At least we should imagine that legislators who consider capital punishment necessary do not hang the murderer in the hope of correcting him, so that the next time the temptation to stab his rival presents itself he may keep his knife in its sheath. Education by hanging is perhaps hardly the object which the framers of the criminal codes in most civilized countries have had in view when they have agreed that there are some crimes which deserve death. But we need not raise this question. We will concede our correspondent's premise, and allow that all punishment is in its aim remedial. But does his conclusion therefore follow, that punishment will therefore always and in every case attain its end? Hardly, if anything is to be left to the self-determination, *i. e.*, to the spontaneous choice, of the person to whom the remedy is administered. All punishment at school may be regarded as intended to correct idleness. But if, as is sometimes the case, a boy prefers idleness, if he refuses to be corrected even by the severest penalties, who can compel him to be industrious? Even a horse cannot be compelled to drink, no not by ten men, though one may drive it to the water. If a man refuses to be punished into loving God, can God compel him? Love is in its essence spontaneous. There is no such thing as forced love. To suppose then that God can force the unwilling to love Him is to suppose that God can contradict Himself, that He can call forth a spontaneous affection which is not spontaneous. We find in ourselves no instinct which bids us thus to bow down to unreason.

Our correspondent in reality is dealing with a question which concerns two Wills, God's Will and the creature's, and he unconsciously leaves out one of the two factors. He looks at God's Will and says that God wills everyone to be saved—which we admit—but he ignores the fact that God's Will, that all men should be saved, is conditional upon all men offering Him that free and spontaneous love of which He has made them capable, but which, just because it is spontaneous, He cannot force. If the gift of spontaneity be taken from the wicked in order to save them from Hell, they are equally saved from Heaven. For the joy of Heaven is the joy which comes from loving God *freely*. If, as our critics insist, that freedom will be taken from them in order to force them into Heaven, from that moment they have become incapable of Heaven. If they serve God they serve Him as the stars do, without knowing, and without any choice in the matter. They henceforth cease to be *men* and have become merely *things*—and things can neither be happy nor miserable. The same dogma, then which quenches Hell shuts the gates of Heaven in the face at least of those who, so long as they could exercise choice, chose to disobey. If Hell is impossible to them so is Heaven.

For our own part we firmly believe that God will be obeyed, that nothing can resist His power, that the very devils do obey Him now, but they obey His will against their own will—and in that forced obedience, which cannot force their will but only the acts, they find their torment. They keep the law as convicts do, because they cannot help it; but no prison discipline forces the prisoner's will. If he loves his own will still, but only cannot carry it into effect, though he obeys yet that lifelong obedience is a lifelong torment, and the punishment which was meant to correct him, to restore him to his true self and so to happiness is, by no fault of the legislator but by the prisoner's own fault, turned to his misery. Still eagerly willing to do evil he finds himself compelled to do good. Like the devil in Gœthe's Faust, he is—

"Ein Thiel von jener Kraft
Die stets das Bose will, and stets das Gute schafft."

"Part of that Power, understood,
Which always wills the bad and always work the good."
(Faust: Pt. I, sc. 3.)

In other words he finds himself defeated at every point. He maintains his spontaneity, for he wills his own bad will, but God baffles him of the results. If indeed, as our correspondent suggests, we have in the 19th century got beyond the doctrine of Hell, we have got beyond all those who have dived deepest into human nature and its awful possibilities; we have got beyond Plato, Virgil, Dante, Shakespeare, Milton, Gœthe, beyond all the writers of the Bible, and beyond Jesus Christ. Our correspondent may not unreasonably be invited to pause before he steps beyond these great teachers of mankind, lest he find when it is too late that he has in the dark stepped over an abyss.—Ed *Epiphany*.]

A PLEA FOR SIMPLER ATTIRE.

Josiah W. Leeds.

A lady under middle age, simply attired, a member of the Society of Friends, in fact, recently felt an inclination, which she did not disregard, to attend a meeting of two or three hundred ladies, largely Episcopalians, held in a Church edifice of that denomination. The object for which the meeeting had been called was, to consider the relation of the Church to charitable work amongst the poor — the methods for best carrying out such benevolent endeavour. It seemed the place of the woman in question to call the attention of her sisters to the subject of simplicity of apparel, and, in doing so, she stated that as a child, and, later, as a young woman, this matter had been brought to her own serious consideration by her parents, not on the ground that she was a Quaker, but that she was a professing Christian. Her remarks appeared to meet with

considerable favour, quite a number of the attenders, strangers to herself, expressing their thanks after the meeting had closed. One of these as she did so, said, that upon a certain occasion, dressed in elegant attire, she had made a visit to a Home for the fallen, and upon leaving, felt decidedly pleased with herself at the orderly behaviour of the inmates, and the respectful attention with which they had received her remarks. Afterward, however, when the matron observed that "the girls were so glad to have you come, for indeed it did their eyes good to feast on so fine a dress, and to see the latest fashion," she said that she felt humbled in the dust, and as though she could sink through the floor. The lesson was never forgotten, for she has always since then been careful to dress with simplicity when duty called her to such places.

It is recognized as being no light matter to take up the cross in this direction, and often opposition will be encountered where it would not have been reasonably looked for. I was reading some time ago in a little book called "Steppings in God," written by a pious Methodist woman, about the tribulated experience of the latter when she felt it her duty to lay aside the fashionable style of dress which she had previously worn, and to substitute a plainer garb. "True," she says, "I know that many would have desired me to dress stylishly, but I did not think any would feel hurt that I did not do so, my one desire being to follow the Lord. I felt thankful that I lived in a country were I was free to live out my religious principles, but I soon found that Satan would not brook such inroads upon his domains. I was assailed on every side and in every place where I went, and many times from the clergy as well as laymen. ** In building a house, I might choose style and colour, and, however plain or grotesque, no one would have thought of interfering unless in a joking way, but in my dress I was denied freedom, and dealt with as if I had committed the most flagrant sin of my life. In nothing have I taken a step, that has called forth the hatred of the enemy like showing liberty in dress, which, to my mind, proves that it is time the followers of Christ should arouse themselves to learn and claim their redemptive privilege."

The sudden, one might justly say, the tragic death, of one of the young leaders of fashionable society at the National Capital, has brought at once and prominently into view the subject of the present style of fashionable dressing—its unhealthiness, folly, and downright immorality. The writer of these lines has had some not altogether unsuccessful experience, in securing the withdrawal of indecent prints, etc., from the public sidewalks, but as he read a few days ago an account by a man of the world of the impropriety, not to say the indecency, of some of the fashionable costumes now worn at receptions and balls, he laid down the paper disheartened and well-nigh weeping, while he wondered to himself whether it was not to the wealthy and the fashion-bound professing Christians who needed to be reasoned with, prayed for, and bid cease from their ungodliness, quite as much as the men who frequented, as performers or attenders, the low theatres and concert saloons of our cities. Into the houses of the poor we go unbidden, almost without knocking, whether our errand be to bring food for the body, or a message of warning, entreaty or consolation, to the soul—and rarely do we meet with a rebuff. Do we observe anything like the same care and faithfulness in approaching the worldly wealthy? The business positions of many of these will often be such as tend to influence for evil many thousands of patrons or employés. How often do we cross their thresholds, or in, lieu of that, send them messages, charged with faithful words of counsel or entreaty? As touching the matter of entertainment, how is it possible to secure the suppression of the "spectacular" play, while the fashionable dressing of the period is so lacking in modesty? I much admired the decision of a certain Presbyterian who gave a large evening company a year or two ago, where at (to his mortification) two or three young women appeared with arms bared to the shoulder. He said that before he could invite them to mingle again with his guests, he would assure himself that they came with sleeves to their dresses.—(*Chr. Standard.*)

LIVING SACRIFICES

THERE are those who are constantly saying that Christianity has lost its power; that we never hear of any old-time conviction and conversion; that Christians do not now feel themselves called upon to make sacrifices, such as they did in times past, for conscience's sake and for God. We are glad to be able to give to such charges flat denial; for we are constantly witnessing the work of the Spirit in a most marked and wonderful degree, both in the conviction and in the conversion of men, old and young. That the Spirit of God, working in the hearts of His people, does bring about illustrious examples of self-sacrifice is also true We have in mind two men who within a few months have become Christians, one of them, at the time of his conversion, occupying a conspicuous and lucrative position upon the staff of one of our largest daily papers, bringing him an income of from three to four thousand dollars a year. The other a man who, for years having spent his life in the sporting world, had attained among his class an enviable reputation, and whose earnings were from seventy-five to one hundred dollars a week. For conscience's sake and for God the first one laid aside his position, because he found it inconsistent with his allegiance to Christ to hold it, and has taken a position at probably fifteen dollars a week; and this he has done gladly. The other in giving up his old sporting life, with his large income, is today in a day-labourer's place, earning scarcely a dollar a day. These are not fanciful cases, but have come under our own pastoral eye, and we thank God for them. For, as a friend has said, they give our own faith a great upi lift. No doubt there are thousands of just such cases, did the Church and the world know them; but it is a characteristic of this kind of consecration modestly to hide itself from the eyes of the world.—(*Words and Weapons.*)

WHAT THE BIBLE IS LIKE.

1. IT is like a large, beautiful tree, which bears sweet fruit for those that are hungry, and affords shelter and shade for pilgrims on their way to the kingdom of heaven.

2. It is like a cabinet of jewels and precious stones, which are not only to be looked at and admired, but used and worn.

3. It is like a telescope, which brings distant objects and far-off things of the world very near, so that we can see something of their beauty and importance.

4. It is like a treasure-house, store-house of all sorts of valuable and useful things, and which are to be had without money and without price.

5. It is like a deep, broad, calm, flowing river, the banks of which are green and flowery; where birds sing and lambs play, and dear little children are loving and happy.

My dear, dear children, because I love you, I want you to love the Bible. If you attend to it it will make you, through God's blessing, wise, rich and happy forever and ever. It is God's book. It is the best book. It is a book for children. I hope you will learn it and learn to sing, too, that beautiful hymn:

"Holy Bible, book divine.
Precious treasure, thou art mine."

—*Well-Spring.*

GONE THERE.

I SHALL never forget one summer afternoon, when I was preaching in a village chapel about the joys of Heaven, that an elderly lady sitting on my right kept looking at me with intense delight. Some people's eyes greatly help the preacher. A telegraph goes on between us. She seemed to say to me: "Bless God for that. How I am enjoying it." She kept drinking in the truth, and I poured out more and more precious things about the eternal kingdom and the sight of the Well-beloved, till I saw what I thought was a strange light pass over her face. I went on, and those eyes were still fixed on me; she sat still as a marble figure and I stopped and said: "Friends I think that your sister over there is dead." They said that it was even so, and they bore her away. She had gone. While I was telling of Heaven she had gone there; and I remember saying that I wished it had been my case as well as her's. It was better not, perhaps, for many reasons; but oh, I did envy her! I am always looking for the day when I shall see her again; I shall know those eyes, I am sure I shall! I shall know that face, if in Heaven she is anything like what she was here or bears any marks of identification. I shall not forget that inward fellowship that existed between a soul that stood with wings outstretched for glory and the poor preacher who was trying to talk of that which he knew but little of compared with her.—*Rev. C H. Spurgeon.*

Miscellany.

—From the close of a sermon by Rev. Marcus Ames in *Times of Refreshing*:—

We are chosen to be the habitation of God through the Spirit. And let me say in closing, I hold this thought not simply theoretically, not as an ideal life presented for the church, but a grand reality. Our beloved brother Charles Nichols, who a few weeks ago went home to see the Lord as He is, was by God's providence and infinite grace, to me one of the best illustrations of this truth I ever knew. I first met him when a mere stripling, more than forty years ago; I regarded him then as one who had received this gift of the Holy Ghost; and from that time on, till the Master called him higher, he knew what it was, I believe, to walk in the Spirit, to pray in the Spirit, to live in the Spirit, to die in the Spirit. He walked with God by the indwelling Holy Ghost for more than forty years, a man who had been redeemed from his sins and from the attractions and power of self-life and this world, and one in whom the Holy Ghost loved to unfold these truths.

I have heard him say the Holy Ghost would take a passage of Scripture, and from three days to three weeks would perfectly enrapture his soul. On that he fed, and on that meat he grew strong, and he went forth to break to others that on which he himself grew strong. May God multiply that seed abundantly. He was a man who gave himself to God, body, mind, and heart, with all his frailties, imperfections, and infirmities; and that is all God asks of you and me. As we stood beside his coffin, God gave a testimony to the power of His Spirit in making a man thus holy and fruitful, from the lips of one of the prominent pastors of Boston, who said:—

"Brethren and friends, I am here at the request of these friends, and my own interest in this brother, whom I have known and endorsed once and again as a preacher, that he might go from our Congregational church as a herald for Christ. I have never heard but two things against this man: one was that he talked with such great rapidity; and let me say here I thoroughly believe that was a wonderful illustration of the power of the Holy Ghost. He

has told me again and again that he was naturally a man of such timidity or diffidence that it was impossible for him to speak before others, and when he was converted to God, it was one of the trials of his life when it was revealed to him that he must speak. He said, 'Lord, you must give the power.' And you know what the Holy Ghost did. He was enabled to speak with utterance such as you scarcely ever hear from mortal man, and why? Because of the fulness of his heart, the unfolding of the Spirit. It was not nature; it was the fruit of the Spirit.

"Second, the only other fault," said the Rev. Dr. Webb; "he believed the promises of God too fully and literally. But I rejoice," said he, "at the life of a man who will take God at His word, and believe the indwelling Holy Ghost is God's gift. It was not with him spasmodic; it was life, and a life of more than forty years spent in fulfilment of God's promises."

But two sabbaths previous to his translation, he came to our home, and preached for me four times upon the Sabbath with a sweetness, freshness, and fulness of power I have never know exceeded by him. And at the close of the day he sat and conversed with us It was remarked by my family how fresh and buoyant brother Nichols was. He had renewed his youth, like the eagle, although having reached his seventy-seventh year.

When he was smitten, taken with a chill, he first remarked on Friday, "I do not think I shall recover;" but on the Sabbath he said, "I believe I shall again go forth" But as the Sabbath sun was sinking, he said, "Raise me up, and bring me my big Bible." He opened it, and then began that work which, after he received the gift of the Holy Ghost, he so loved to do, to preach the exceeding riches of Christ and the gospel. And so, supposing an audience was before him, he poured forth the fulness of his heart in the unfolding of the Word of God. Then closing the Book, he prayed with that fervour that the Spirit gives; and apparently seeing an audience before him, he raised his hand as about to give the benediction, and simply said: "And now you may go." And in an instant, the blessed Lord came, and swept him on in His chariot to see Him as He is forever.

May that gift be sought, and be received by each one of us, as the bestowment of our Lord Jesus Christ.

TELEGRAPHIC NEWS.

London, May 27th: At the meeting of the Liberal party which was held to-day, the Premier announced that the Government had decided to make important modifications in the Home Rule Bill regarding the retention of Irish members in the Imperial Parliament, and that if the Bill passes the second reading the Committee of the House on it will be adjourned until the Autumn Session.—Mr. Chamberlain was not present at the meeting.

Paris, 27th: At a Cabinet Council held yesterday, a Bill was prepared authorising the Minister of the Interior to expel French Princes from France under severe penalties and imprisonment in case of non-compliance.—Later.—The ministerial Bill authorising the expulsion of French Princes from France has been introduced into the Chamber of Deputies today. Urgency has been voted for the Bill.

London, 28th: With respect to the modifications in the Home Rule Bill, the Premier in the Commons last night proposed that Irish members be admitted to the Imperial Parliament during the discussions on Imperial questions.—Parliament will be prorogued in July, and an amended Home Rule Bill will be re-introduced in October.—It is believed that the concession made by Mr Gladstone secures the second reading of his Bill in the Commons.—Mr. Chamberlain has written a letter in which he hopes that mutual concessions and forbearance will reunite the Party."—The Great Powers are considering the question of raising the blockade of the Greek ports.

29th: In the House of Commons last evening, a long and animated discussion took place relating to the Government action in connection with the Home Rule Bill as communicated to the House by the Premier on Thursday.—Sir Michael Hicks Beach inveighed against the course taken by the Government, and taunted the Ministers for their anxiety to continue in office.—Mr Gladstone warmly repelled the attack, and declared that he was resolved to carry the Home Rule conflict to the very end.—The debate on the motion for the second reading of the Home Rule Bill was afterwards adjourned.—The House of Commons last night read a third time the Arms Bill for Ireland.—Generals Sir Charles Reid, K. C. B., of the Bengal Army, and Sir G. Malcolm, K. C. B., of the Bombay Army, have been appointed to Grand Cross of the Bath.—Major-General J. Watson, V. C., C. B., of the Bombay Staff Corps, to Knight Commander of the Bath.—The Hon. C. C. Smith, Colonial Secretary to the Ceylon Government, to Knight Commander of St. Michael and St. George.—Later.—The following appointments also appear in the *Birthday Gazette*:—To be Knights Commander of the Bath:—Generals Frank Turner, Warre, Longden, and Olpherts.—To be Companions of the Bath:—Colonels Gordon Douglas Pritchard, Robert Montresor Rogers, Adam Hogg, Sir John Campbell, Alfred Mackenzie, Wardlaw Anderson, and Edward Thackeray. Surgeons Reade and Farnell. Commissary John Robertson, besides Naval Captains Woodward and Bedford.

Paris, 29th: The French Government have announced their intention of enforcing the law for the expulsion of French Princes from France as soon as the Bill is passed.

London, 31st: Mr. Chamberlain has called a meeting of his followers to decide upon the course to be adopted in respect to Mr. Gladstone's Home Rule Bill. It is believed that they will abstain from taking part in the division on the second reading.—The Marquis of Hartington and his followers have signified their intention of voting against the Government.—At the meeting of Mr. Chamberlain and his followers, which was held to-day, and at which forty-five members were present to decide upon their course of action in respect to the Home Rule Bill, it was unanimously resolved to vote against the Second Reading of the Bill.—The defeat of the Government and the dissolution of Parliament is now considered to be almost certain. Colonel G. T. Chesney has been appointed Military member to the Government of India in place of the late General Hughes.

Athens, 31st: The Greek Government has notified to the Great Powers that the disarmament has commenced and urged that the blockade be raised in order to facilitate its completion.

Philadelphia, 31st: In compliance with the request of the King of Samoa Islands, the American Consul has proclaimed the American protectorate over the group.

London, June 2nd: In the House of Commons last night the debate on Mr. Gladstone's Home Rule Bill was resumed.—The Right Hon. J. Chamberlain said he had resolved to oppose the second reading because it involved the approval of the main outlines of the Bill. He advocated a system of Parliament for Ireland similar to that in force in Canada, and expressed his conviction that the result of the next general elections would show a majority for the Unionists.—Sir W. V. Harcourt, Chancellor of the Exchequer, spoke in support of the Bill, and said the country had sanctioned the principle of it and that it would be carried out even if the Government was destroyed.—The House of Lords have finally passed the Arms Act for Ireland.

Constantinople, 2nd: The Turks admit having lost 340 men in killed and wounded during the recent fighting on the Greek frontier, and also state that they buried 1,200 Greeks.

A WOMAN'S SUFFERINGS AND GRATITUDE.

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more. Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the Syrup. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup." MARIA HAAS.

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Domestic Occurrences.

DEATHS

SHAW—At the residence of her brother Mr. Fawcett Shaw, Ahmedabad, Ruth Emily, third daughter of the late Edward Baron Shaw, of Madras, of heat Apoplexy.

MACDONALD.—June 2, at the E. G. Hospital, John MacDonald, late of the Ordnance Department, aged 64 years.

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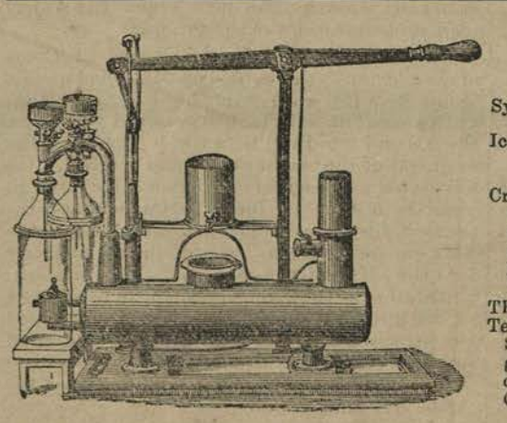

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